THE CLASSICAL KNOWLEDGE SERIES

كتاب العلم



The Book of Knowledge

By Imaam Abu Khaithama Zuhayr bin Harb An-Nasaa'ee [Died 234H]

With Verification and Notes by Imaam Muhammad Naasir-ud-Deen Al-Albaanee

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The Book of Knowledge

Of the Imaam, the Haafidh:
Abu Khaithama Zuhair Ibn Harb An-Nasaa'ee [Died 234H]

Checking and Notes by:
Imaam Muhammad Naasir-ud-Deen Al-Albaanee

Translation by:
isma'eel alarcon

Kalamullah.Com

A BRIEF BIOGRAPHY OF THE AUTHOR

He was Abu Khaithama Zuhair Ibn Harb Ibn Shadaad An-Nasaa'ee.[1] He was a great *Haafidh*, reliable in narration and firm in memory. He narrated hadeeth from many scholars, the likes of Sufyaan Ibn 'Uyainah, Hushaim Ibn Basheer, Yahyaa Ibn Sa'eed Al-Qattaan, 'Abd-ur-Rahmaan Ibn Mahdee and Wakee'.

Similarly, many scholars narrated from him, such as Al-Bukhaaree and Muslim, the latter of whom reported so many hadeeth on his authority, that they number past a thousand. The scholars agree unanimously upon his reliability and trustworthiness (in the field of hadeeth).

Ibn Hibbaan (*rahimahullaah*)) said of him:
"He was precise and accurate in memory. And he was one of the close companions of Ahmad and Yahyaa Ibn Ma'een."

Al-Khateeb Al-Baghdaadee (*rahimahullaah*) said:
"He was reliable, trustworthy, possessed good memory and he was precise (in narration)."[2]

He was born in the year 160H and died in the year 234H. May Allaah have mercy on him.

[1] This is an ascription to a city that was near Khuraasaan, called Nasaa. People from there attribute themselves to it with *"Naswee"* also.
[2] *Taareekh Baghdaad* (8/482)

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TEXT OF THE BOOK

In the Name of Allaah, the Most Merciful, the Bestower of Mercy
And my success is due to none but Allaah

The Shaikh, the Imaam, the 'Aalim (scholar), the Zaahid (ascetic) 'Izz-ud-Deen Abul-Hasan 'Alee Ibn Muhammad Ibn 'Abd-il-Kareem Al-Juzree – may Allaah support him – informed us in the month of Ramadaan of the year 614H in the city of Mausil (In northern 'Iraq) from the home of his brother, saying: The Shaikh, the Imaam, the 'Aalim Majd-ud-Deen Abul-Faraj Yahyaa Ibn Mahmood Ibn Sa'ad Al-Asfahaanee informed us, saying: The Shaikh, the Imaam Abul-Fath Isma'eel Ibn Al-Fadl Ibn Ahmad Ibn Al-Akh-sheed As-Sarraaj informed us in the year 518H and in the year 522H, saying: Shaikh Abu Taahir Muhammad Ibn Ahmad Ibn 'Abd-ir-Raheem informed us, saying: Abu Hafs 'Umar Ibn Ibraaheem Al-Kitaanee Al-Muqree informed us, saying: Abul-Qaasim 'Abdullaah Ibn Muhammad 'Abd-ul-'Azeez Al-Baghawee informed us that:

1. Abu Khaithama Zuhair Ibn Harb narrated to us, saying: Wakee' reported to us, saying: Al-A'amash reported to us from Tameem Ibn Salamah from Abu 'Ubaidah that he said: ‘Abdullaah [Ibn Mas’ood] (*radyAllaahu ‘anhu*) said:

   “Aspire to become a scholar or a student of knowledge, and do not aspire to become anything other than that.”

2. Abu Khaithama narrated to us, saying: Ishaaq Ibn Sulaimaan Ar-Raazee stated: I heard Handhala report from ‘Awn Ibn ‘Abdillaah that he said:

   “I said to ‘Umar Bin ‘Abd-il-‘Azeez: ‘It was said (to me): If you are able to be a scholar, then be a scholar. And if you are not able to do so, then be a student of knowledge. And if you are not able to be a student of knowledge, then love them. And if you can’t love them, then do not hate them.’ So ‘Umar said: ‘*SubhaanAllaah*! (Glory be to Allaah!) Allaah has indeed made a way out for this person.’”

3. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'amash from Tameem Ibn Salamah from Abu 'Ubaidah that he said: ‘Abdullaah [Ibn Mas'ood] (*radyAllaahu ‘anhu*) said:

   “Whosoever Allaah intends to do good for, He gives him understanding of the Religion.” [5]

4. Abu Khaithama narrated to us, saying: Mu'awiyah Ibn 'Amr reported to us, saying that Zaa'idah reported from Al-A'amash from Tameem Ibn Salamah from Abu 'Ubaidah on the authority of ‘Abdullaah [Ibn Mas'ood] that he (*radyAllaahu ‘anhu*) said:

   “O people, learn! Then whoever learns, must act (upon what he knows).”

[5] This report is authentically attributed to the Prophet (*sallAllaahu ‘alayhi wa sallam*). Al-Bukhaaree and Muslim transmitted it from Mu'awiyah (*radyAllaahu ‘anhu*).

5. Abu Khaithama narrated to us, saying: Sufyaan Ibn 'Uyainah reported to us on the authority of 'Aasim Ibn Abee An-Najood on Zur Ibn Hubaish that he said:

"I went to Safwaan Ibn 'Assaal Al-Muraadee, so he said: 'What did you come for?' I said: 'In search of knowledge.' So he said: **'Verily, the angels lower their wings for the seeker of knowledge, out of contentment for what he seeks.'**" [6]

6. Abu Khaithama reported to us, saying: Muhammad Ibn Khaazim reported to us, saying: Al-A'amash reported to us from Shimr from Sa'eed Ibn Jubair on the authority of Ibn 'Abbaas (*radyAllaahu 'anhu*), that he said:

"Indeed, every creature, even the fish in the sea, asks forgiveness for the one who educates people about the good (i.e. Islaam)." [7]

7. Abu Khaithama narrated to us, saying: 'Abd-ur-Rahmaan Ibn Mahdee reported to us, saying Bishr Ibn Mansoor reported to us from Thawr from 'Abd-ul-'Azeez Ibn Adh-Dhibyaan that he said: 'Eesaa Ibn Maryam said:

'Whosoever learns, then knows, then acts, then this is considered something grand in the kingdom of the heavens."

8. Abu Khaithama narrated to us, saying Muhammad Ibn Khaazim reported to us, saying: Al-A'amash reported to us from Shaqeeq from 'Abdullaah [Ibn Mas'ood] (*radyAllaahu 'anhu*), that he said:

"Learn, for indeed none of you knows when he will be needed by the people."

9. Abu Khaithama narrated to us, saying: Mu'aadh Ibn Mu'aadh reported to us, saying: Ibn 'Awn reported to us from Al-Ahnaf that he said: 'Umar [Ibn Al-Khattaab] (*radyAllaahu 'anhu*) said:

"Acquire understanding (of the Religion) before you are given positions of authority (for then it will be too late)." [8]

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[6] This hadeeth is found in *Sunan At-Tirmidhee* and other collections, and he (At-Tirmidhee) authenticated it. Some of the reporters stop it as being the saying of a companion only, while others raise it to a saying of the Prophet (*sallAllaahu 'alayhi wa sallam*). It takes the ruling of *marfoo'* (raised to a saying of the Prophet) without a doubt. This is because such a statement is not being said according to ones opinion and view, as has been stated by Ibn 'Abd-il-Barr in *Jaami' Bayaan-ul-'Ilmi wa Fadlihi* (1/32-33).

[7] This report is authentically attributed to the Prophet (*sallAllaahu 'alayhi wa sallam*). At-Tabaraanee transmitted it in *Al-Awsat* from the hadeeth of Jaabir (*radyAllaahu 'anhu*) and At-Tirmidhee from the hadeeth of Abu Umaamah (*radyAllaahu 'anhu*) and he said it was *saheeh*.

[8] **Translator's Note:** This advice is to acquire knowledge before taking a position of leadership, for when someone is in that position, it becomes difficult to seek knowledge due to the time and effort that is required for that position. And also, when one is in a position of leadership, no doubt, he will need to have knowledge in order to make the right decisions.

10. Abu Khaithama narrated to us, saying: Muhammad Ibn Khaazim reported to us, saying: Al-A'amash reported to us from Shaqeeq from ‘Abdullaah [Ibn Mas'ood] (*radyAllaahu ‘anhu*), that he said:

"By Allaah, any individual that issues a ruling (*fatwa*) to the people for every matter they ask him of, is truly insane." Al-A'amash (one of the narrators) said: "Al-Hakam said to me: ‘Had I heard this hadeeth from you yesterday, I would not have issued *fataawaa* (on that day) for much of the instances in which I did issue *fataawaa*.’"

11. Abu Khaithama narrated to us, saying: Muhammad Ibn Khaazim reported to us, saying: Al-A'amash reported to us from Rajaa Al-Ansaaree from 'Abd-ur-Rahmaan Ibn Bishr Al-Azraq that he said:

"Two men entered from the gates of Kinda while Abu Mas'ood Al-Ansaaree was sitting in a gathering. One of the two men said: 'Is there any man here that can judge between us?' A man from the gathering said: 'I can.' So Abu Mas'ood grabbed a handful of pebbles and struck him with it. Then he said to him: 'Indeed, it used to be hated that one would rush to give a ruling.'"

12. Abu Khaithama narrated to us, saying: Muhammad Ibn Khaazim reported to us, saying: Al-A'amash reported to us from Saalih Ibn Khibaab from Husayn Ibn 'Uqbah that Salmaan (*radyAllaahu ‘anhu*) said:

"Knowledge that is not spoken of is like a treasure that is not spent." [9]

13. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'amash who said: It has reached me that Mutarrif Ibn 'Abdillaah Ibn Ash-Shikheer said:

"The virtue of knowledge is more beloved to me than the virtue of performing worship. And the best of your religious qualities is *al-war’* (piety)." [10]

14. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'amash from Sulaim from Hudhaifah that he (*radyAllaahu ‘anhu*) said:

"It is enough of knowledge for an individual that he fear Allaah. And it is enough of a lie for him to say: ‘I seek Allaah’s forgiveness and repent to Him’ yet he goes back to doing it."

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[9] The chain of this narration is *jayyid* (good). It is also established in *marfoo'* form. Ahmad and At-Tabaraanee reported it from two paths on the authority of Abu Hurairah (*radyAllaahu ‘anhu*). The author (Abu Khaithama) has transmitted one of these two, as shall come later under number 162. Ibn 'Abd-il-Barr also reported it from the hadeeth of Ibn 'Umar (*radyAllaahu ‘anhu*).

[10] This statement is established in *marfoo'* form as a saying of the Prophet (*sallAllaahu ‘alayhi wa sallam*). At-Tabaraanee reported it on the authority of Ibn 'Umar and Hudhaifah (*radyAllaahu ‘anhum*). Al-Mundhiree declared its chain to be *hasan*. Al-Haakim reported it from Sa'ad Ibn Abee Waqqaas (*radyAllaahu ‘anhu*) and he as well as Adh-Dhahabee authenticated it.

15. Abu Khaithama narrated to us, saying: 'Abd-ur-Rahmaan Ibn Mahdee reported to us, saying: Sufyaan reported to us from Al-A'amash from 'Abdullaah Ibn Murrah from Masrooq that he said:

"It is sufficient knowledge for an individual that he fear Allaah. And it is sufficient ignorance for an individual that he be amazed by his (own) knowledge."

16. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'amash from Maalik Ibn Al-Haarith that Abu Khaalid, a shaikh from the companions of 'Abdullaah [Ibn Mas'ood] (*radyAllaahu 'anhu*), said:

"One day we were in the masjid, when Khibaab Ibn Al-Arat came and sat down. Then he remained silent, so the people said to him: "Indeed, your companions have gathered with you so that you may narrate hadeeth to them or command them.' So he said: 'And what should I command them with? Perhaps I will command them with something that I do not do myself.'"

17. Abu Khaithama narrated to us, saying: Wakee' reported to us, saying Abu Sinaan Sa'eed Ibn Sinaan reported to us, saying: 'Antaza narrated to me, saying: I heard Ibn 'Abbaas (*radyAllaahu 'anhu*) say:

"No individual treads a path by which he seeks knowledge, except that Allaah makes easy for him his path towards Paradise by it." [11]

18. Abu Khaithama narrated to us, saying: Wakee' reported to us from Mi'sar from Ma'in Ibn 'Abd-ir-Rahmaan who said: 'Abdullaah [Ibn Mas'ood] (*radyAllaahu 'anhu*) said:

"If you have the ability to be the one receiving the hadeeth (as opposed to giving it), then do so."

19. Abu Khaithama narrated to us, saying: Wakee' reported to us from Sufyaan Ibn 'Uyainah from 'Amr from Yayhaa Ibn Ja'dah that he said:

"People would go to Salmaan and listen to his (narration of) hadeeth. And he would say: 'This is good for you and bad for me.'"

20. 'Abdullaah narrated to us, saying: Abu Khaithama reported to us, saying: Sufyaan Ibn 'Uyainah reported to us from Yoonus from Al-Hasan (Al-Basree), that he said:

"If a man sits amongst people, and they perceive him to be ignorant, while in fact he is not ignorant, then this is truly the Muslim who possesses understanding (of the Religion)."

21. Abu Khaithama narrated to us, saying: Jareer reported to us from 'Ataa Ibn As-Saa'ib from 'Abd-ur-Rahmaan Ibn Abee Laylaa, that he said:

[11] Its chain of narration is *jayyid* (good) in *mawqoof* form (i.e. saying of a Companion). It is also authentically attributed to the Prophet (*sallAllaahu 'alayhi wa sallam*) from the hadeeth of Abu Hurairah (*radyAllaahu 'anhu*). Muslim and others have transmitted it and it will occur later in this book under number 25.

"I met one hundred and twenty of the Companions of Allaah's Messenger (*sallAllaahu 'alayhi wa sallam*) from the Ansaar. There was not one from among them who would be asked about something, except that he loved that his brother replace him (in that matter) and he would not narrate a hadeeth except that he loved that his brother replace him."

22. Abu Khaithama narrated to us, saying: Sufyaan reported to us from Az-Zuhree that he said:

"'Urwah used to gather the people together (in one place) to listen to his hadeeth."

23. Abu Khaithama narrated to us, saying: Sufyaan reported to us saying that 'Amr (*radyAllaahu 'anhu*) said:

"When 'Urwah entered Makkah, he said: 'Come to me and take (hadeeth) from me.'"

24. Abu Khaithama narrated to us, saying: Mu'awiyah Ibn 'Amr reported to us, saying: Zaa'idah reported to us from Al-A'amash from Maalik Ibn Al-Haarith from 'Abd-ur-Rahmaan Ibn Yazeed that he said:

"It was once said to 'Alqamah: 'Won't you sit in the masjid so that the people may gather around you and ask you questions and so that we may sit with you? For indeed, they ask individuals that are lower than you (in knowledge).' So 'Alqamah said: 'Indeed, I hate that people walk behind me saying: This is 'Alqamah! This is 'Alqamah!'"

25. Jareer and Ad-Dareer[12] narrated to us from Al-A'amash from Abu Saalih from Abu Hurairah (*radyAllaahu 'anhu*) that the Prophet (*sallAllaahu 'alayhi wa sallam*) said:

"Whoever treads a path, seeking knowledge by it, Allaah will make easy for him his path towards Paradise. And whoever has his actions cause him to proceed slowly (towards Paradise), then his lineage will not cause him to proceed any faster."

26. Abu Khaithama Zuhair narrated to us, saying: Sufyaan Ibn 'Uyainah reported to us from 'Amr from Yahyaa Ibn Ja'dah that he said:

"'Umar wanted to write down the Sunnah. Then it was prescribed to the people: 'Whoever has anything from that (in his records), then let him erase it." [13]

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[12] Ad-Dareer is the nickname of Muhammad Ibn Khaazim, Abu Mu'awiyah. Muslim has transmitted this hadeeth from this path of narrators (18/71-72) in *marfoo'* form. Then he reported it from different paths on the authority of Al-A'amash.

[13] Its chain of narration is *munqata'* (broken), for Yahyaa Ibn Ja'ada never met 'Umar Ibn Al-Khattaab. In fact it is even held that he never met Ibn Mas'ood, and he died ten years after that of 'Umar.

You must know that there was an old dispute amongst the *Salaf* with regard to recording the prophetic hadeeth. Among them were those who forbade it and among them were those who allowed it. There will follow in this book, many narrations regarding both of these sides. Then the matter settled in favor of the permissibility of

27. Abu Khaithama narrated to us, saying: Sufyaan Ibn 'Uyainah reported to us from Ibraaheem Ibn Maisarah from Taawoos that he said:

"When someone would write to Ibn 'Abbaas asking him on a certain matter, he would respond to the person that brought him the message, 'Inform your companion that the answer to this issue is such and such. Indeed, we do not write anything down on paper, except for letters[14] and the Qur'aan.'"

28. Abu Khaithama narrated to us, saying: Ibn Fudayl reported to us from Ibn Shabramah on the authority of Ash-Sha'bee that he said:

"I never wrote black (ink) in white (paper). Nor did I ever hear a hadeeth from someone and then want him to repeat it to me again (due to the memory)."

29. Abu Khaithama narrated to us, saying: Ibn 'Uyainah reported to us from Ibn Abee An-Najeeh from Mujaahid that he said:

"(Allaah says): **'And make us leaders of the *muttaqoon*' [**Surah Al-Furqaan: 74] '(This means) we take their example and follow them (Prophet and Sahaabah) such that those who come after us will follow our example.'"

30. Abu Khaithama narrated to us, saying: Jareer reported to us from a man from Laith from Mujaahid that he said:

"(Allaah says): **'And He made me ('Eesaa) blessed wherever I may be.'** [Surah Maryam: 31] 'This means He made me one who teaches good.'"

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writing down the hadeeth – rather in favor of its obligation. And this was based on the Prophet's command mentioned in more than one hadeeth, such as his saying: **"Write for Abu Shaah."** Al-Bukhaaree reported this hadeeth.

And from the matters that are well known is that it is the hadeeth that contains the explanation for the general aspects of the Qur'aan as well as the detailed aspects of its rulings. And if it were not for the hadeeth, we would have no way of knowing how to perform the prayer, observe the fast, as well as fulfill the other pillars and acts of worship, upon the way that Allaah intended for us. And whatever is essential for an obligatory matter to be fulfilled, becomes itself obligatory. Indeed a people from this era have gone astray for they believe that the Qur'aan is sufficient for them over the hadeeth. This is in spite of Allaah's saying: **"And we revealed to you the Reminder so that it could explain to the people what was already revealed to them (from before)."** [Surat-un-Nahl: 44] Thus, Allaah informs us that there is something that is explained, which is the Qur'aan, and something that is explaining, which is the Messenger (*sallAllaahu 'alayhi wa sallam*) and his hadeeth. Furthermore, his (*sallAllaahu 'alayhi wa sallam*) saying in the authentic and famous hadeeth: **"Indeed I was given the Qur'aan and something equal to it"** confirms this.

[14] This refers to the letters that the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) used to write to some individuals and to certain tribes. Refer to *Zaad al-Ma'aad* (1/30). This narration on Ibn 'Abbaas (*radyAllaahu 'anhu*) has an authentic chain.

31. Abu Khaithama narrated to us, saying: Jareer reported to us from Mugheerah that he said:

"It was said to Sa'eed Ibn Jubair: 'Do you know of anyone that is more knowledgeable than you?' He said: 'Yes, 'Ikrimah.' So when 'Sa'eed was killed, Ibraaheem [An-Nakha'ee] said: 'He did not leave behind him anyone equal to him.' When news of the death of Ibraaheem reached Ash-Sha'bee, he said: 'Is this individual dead?' It was said to him: 'Yes', so he said: 'If I had said so, I would have been announcing the death of knowledge. He did not leave behind him anyone equal to him. And what is remarkable is that he preferred Ibn Jubair over himself. I will inform you about that. Indeed he was born to a family with much knowledge in their household, so he took hold of that understanding. Then he sat with us and memorized the best of our hadeeth (and combined that) with the understanding of the members of his household. So who can equal himself to him?'"

32. Abu Khaithama narrated to us, saying: Sufyaan Ibn 'Uyainah reported to us, saying: Ayyoob At-Taa'ee reported to us, saying I heard Ash-Sha'bee say:

"I have not seen one person from all of mankind as far as the horizon spreads that was more desirous of seeking knowledge, than Masrooq."

33. Abu Khaithama narrated to us, saying: Hushaim reported to us, saying: Sayaar reported to us from Jareer Ibn Hayyaan that he said:

"A man[15] traveled to Egypt just for this one hadeeth and he did not stop his journey to settle down, until he returned back to his home. (The hadeeth was) **'Whosoever conceals (the faults of) his brother in this world, Allaah will conceal his faults on the Day of Judgement.'**"

34. Abu Khaithama narrated to us, saying: Sufyaan reported to us from Ibn Juraij that he said:

"Naafi' dictated (hadeeth) to me."

35. Abu Khaithama narrated to us, saying: Jareer reported to us from 'Abd-ul-Malik Ibn 'Umair from Warraad, the scribe of Al-Mugheerah that he said:

"Al-Mugheerah dictated (hadeeth) to me. And I recorded it with my hand." [16]

36. Abu Khaithama narrated to us, saying: 'Abdullaah Ibn Numair reported to us from Al-A'amash that he said:

"Ibraaheem [An-Nakha'ee] would mention an obligatory matter or a hadeeth and then say: 'Memorize this, for perhaps you may be asked about it someday during your lifetime.'"

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[15] He is 'Uqbah Ibn 'Aamir and he traveled to see Maslama Ibn Mukhallid, who was in charge of Egypt (at that time) as occurs in the *Musnad* (4/104).

[16] Its chain of narration is *saheeh* (authentic). Muslim has transmitted it in his *Saheeh* (2/95).

37. Abu Khaithama narrated to us, saying: Abu Mu'awiyah reported to us, saying: Al-A'amash reported to us from Ibraaheem [An-Nakha'ee] that he said:

"They (Sahaabah) would hate that a man reveal what he had with him (of knowledge)."

38. Abu Khaithama narrated to us, saying: 'Uthaam Ibn 'Alee Al-'Aamiree reported to us, saying: I heard Al-A'amash say:

"I never heard Ibraaheem state his opinion for a matter, ever."

39. Abu Khaithama narrated to us, saying: Ibn Yamaan reported to us from Ash'ath from Ja'far from Sa'eed Ibn Jubair that he said:

"(Allaah says): **'Those who are miserly and enjoin miserliness upon the people.'** [17] (Ibn Jubair said): 'This is concerning knowledge.'"

40. Abu Khaithama narrated to us, saying: Jareer reported to us from Laith[18] that he said:

"When four people (or more) would sit in a gathering with Abul-'Aaliyah, he would get up (and leave)."

41. Abu Khaithama narrated to us, saying: Al-Waleed Ibn Muslim reported to us, saying: 'Abdullaah Ibn Al-'Alaa narrated to me, saying: I heard Mak-hool say:

"I belonged to 'Amr Ibn Sa'eed Al-'Aasee or Sa'eed Ibn Al-'Aas (as a slave). He gave me away as a present to a man from Hudhail in Egypt. So he benefited me by doing so. I did not leave from Egypt until I thought that there was no knowledge within it except that I had heard it. Then I went to Al-Madeenah. And I did not leave from there until I thought that there was no knowledge within it, except that I had heard it. Then I met Ash-Sha'bee and I did not see the likes of him (before). May Allaah have mercy on him."

42. Abu Khaithama narrated to us, saying: Al-Waleed Ibn Muslim reported to us, saying: Tameem Ibn 'Atiyyah Al-'Ansee narrated to me, saying: I heard Mak-hool say:

"I used to visit Shurayh frequently every month. And I would never ask him on any matter, for I would suffice from what I heard of him from his passing of judgements."

43. Abu Khaithama narrated to us, saying: Al-Waleed Ibn Muslim reported to us, saying: Sa'eed Ibn 'Abd-il-'Azeez reported to us from Mak-hool that he said:

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[17] Surat-un-Nisaa: 37
[18] He is Ibn Abee Saleem and he is *da'eef* (weak).

"The people set a date one night to meet in one of the dome-shaped structures of Mu'awiyah. So they gathered there and Abu Hurairah rose from amongst them and began narrating hadeeth of the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) to them until the morning came."

44. Abu Khaithama narrated to us, saying: Al-Waleed Ibn Muslim reported to us, saying: Al-Awzaa'ee reported to us from Mak-hool that he said:

"If there is no good in gathering and intermingling with the people, then withdrawing from them is safer."

45. Abu Khaithama narrated to us, saying: Al-Waleed Ibn Muslim reported to us, saying: Al-Awzaa'ee reported to us from Hassaan Ibn 'Atiyyah, saying: Abu Kabsha narrated to me that 'Abdullaah Ibn 'Amr narrated to me that he heard the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) say:

"Convey from me, even if it is one *ayah*.[19] **And narrate from (the stories) of the tribe of Israaeel for there is no harm. And whosoever tells a lie upon me intentionally, then let him find his seat in the Hellfire."**

46. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'amash from Abu Ad-Duhaa from Masrooq that he said:

"It is sufficient knowledge for a man that he fears Allaah. And it is sufficient ignorance for him that he be amazed by his own knowledge." [20]

47. Abu Khaithama narrated to us, saying: Yahyaa Ibn Yamaan reported to us, saying: Al-A'amash reported to us from Ibraaheem that he said:

"'Abdullaah (Ibn Mas'ood) was bright and intelligent."

48. Abu Khaithama narrated to us, saying: Ja'far Ibn 'Awn reported to us, saying: Al-A'amash reported from Muslim Ibn Sabeeh from Masrooq that he said: 'Abdullaah[21] (*radyAllaahu 'anhu*) said:

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[19] Meaning: One sentence, regardless of whether it comes from the Book or the Sunnah. The following is stated in *An-Nihaayah*: "What is meant by the word *ayah* in the Qur'aan is a collection of letters and words. This is derived from the people's saying: 'The people left with their *ayaat*', meaning they went out with all their possessions not leaving anything behind. The word *ayah* in any other context means a sign." Some said in explaining this hadeeth: "It means a sign, either a gesture or a conveyance." This means that if the thing that is being conveyed occurs in the form of an action or a gesture, with the hand or the finger, then indeed it is to convey it in the same way in order to preserve the Sharee'ah. The hadeeth has a *saheeh* chain of narration. Al-Bukhaaree reported it through another path on the authority of Al-Awzaa'ee.

[20] Its chain of narration is *saheeh* from Masrooq. And he is Ibn Al-Ajda', a *Taabi'ee* (Second generation of Muslims), a *Faqeeh* (scholar capable of issuing rulings), an *'Aabid* (devout worshipper). He died in the year 62H. And he has been mentioned previously in another chain that connects to him under number 15.

[21] He is Ibn Mas'ood (*radyAllaahu 'anhu*). And the chain of narration to him is *saheeh* upon the standards of the two *Shaikhs* (Al-Bukhaaree and Muslim). Al-Haakim transmitted it (3/537) from another path on Al-A'amash

"If Ibn 'Abbaas were to reach our years in age, no one from among us would be able to accompany him." And he (also) used to say: "The best interpreter of the Qur'aan is Ibn 'Abbaas (*radyAllaahu ‘anhu*)."

49. Abu Khaithama narrated to us, saying: Muhammad Ibn 'Ubaid reported to us from Al-A'amash from Muslim from Masrooq that he said: 'Abdullaah [Ibn Mas'ood] (*radyAllaahu ‘anhu*) said:

"Indeed, it is from knowledge for one who does not know, to say: 'Allaah knows best.'"

50. Abu Khaithama narrated to us, saying: Wakee' reported to us from Al-A'amash from Abu Ad-Duhaa from Masrooq that he said:

"We never asked the Companions of Muhammad (*sallAllaahu ‘alayhi wa sallam*) on any matter, except that knowledge of it was found in the Qur'aan, however our knowledge of it was less than theirs."

51. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'amash from Saalim Ibn Abee Al-Ja'ad that he said: Abu Ad-Dardaa[22] (*radyAllaahu ‘anhu*) said:

"The one who teaches good and the one who learns it are equal with regard to the reward (they receive). And there is not anyone from the rest of mankind that is better, after that."

52. Abu Khaithama narrated to us from Al-A'amash from Saalim Ibn Abee Al-Ja'ad from Ibn Lubaid that he said:

"The Messenger of Allaah (*sallAllaahu ‘alayhi wa sallam*) mentioned something once and then said: **'And that will occur at the time when knowledge will disappear.'** They (the Sahaabah) said: 'O Messenger of Allaah! And how is it that knowledge will disappear when we recite the Qur'aan and we read it to our children and our children read it to their children?' So the Prophet (*sallAllaahu ‘alayhi wa sallam*) said: **'May you mother be ransomed for you, O Ibn Umm Lubaid! Do not the Jews and the Christians recite the Torah and the Injeel, yet derive no benefit from them whatsoever?'"** [23]

without the saying: **"The best interpreter…"** and he (*rahimahullaah*) authenticated it based on both of their standards. Adh-Dhahabee agreed with him.

[22] Its chain of narration is *munqata'* (broken) because Saalim Ibn Abee Al-Ja'ad never met Abu Ad-Dardaa (*radyAllaahu ‘anhu*). It has also been reported on his authority through another path of narrators in *marfoo'* form. However, its chain is *da'eef* (weak), also.

[23] It is a *saheeh* hadeeth. Its narrators are all reliable for they are narrators of the standards of the two Shaikhs (Al-Bukhaaree and Muslim). Ahmad and Ibn Maajah have reported this from Wakee' connected to him (Ibn Umm Lubaid), while Al-Haakim and Ahmad have reported it from the path of narration of 'Amr Ibn Murrah: "I heard Saalim Ibn Abee Al-Ja'ad say" on his (Ibn Umm Lubaid) authority. Al-Haakim authenticated it and mentioned that there were two other paths of narration to them, the first of which is on the authority of 'Awf Ibn Maalik (*radyAllaahu ‘anhu*) and has been reported by Al-Khateeb Al-Baghdaadee in his book *Al-Iqtidaa* (no. 90). The

53. Abu Khaithama narrated to us, saying: Jareer reported to us from Qaaboos on the authority of his father, that he said: Ibn 'Abbaas (*radyAllaahu 'anhu*) said:

"Do you know how the knowledge will depart from the earth?" We said: "No." He (*radyAllaahu 'anhu*) said: "The scholars will depart (i.e. they will die)."

54. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-'Alaa from Hamaad on the authority of Ibraaheem (An-Nakha'ee) that he said: 'Abdullaah [Ibn Mas'ood] (*radyAllaahu 'anhu*) said:

"Follow (the Sunnah) and do not innovate (into it), for you have been sufficed. And every innovation is a misguidance." [24]

55. Abu Khaithama narrated to us, saying: Jareer reported to us from Qaaboos that he said:

"I said to my father: 'How is it that you can go to (ask) 'Alqamah and disregard (asking) the Companions of Muhammad (*sallAllaahu 'alayhi wa sallam*)?' He said: 'O my son! (Even) the Companions of Muhammad would ask him!'"

56. Abu Khaithama narrated to us, saying: Jareer reported to us from 'Imaarah Ibn Al-Qa'aqaa' that he said:

"Ibraaheem said to me: 'Narrate to me hadeeth from Abu Zur'ah,[25] for indeed I asked him (once) concerning a hadeeth. Then I asked him about the same hadeeth two years later and there was no one more precise in his wording than he was."

57. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'amash from Abu Sufyaan from 'Ubaid Ibn 'Umair (*radyAllaahu 'anhu*) that he said:

"Whosoever Allaah intends to do good for, He gives him understanding of the Religion. And He grants him guidance in it." [26]

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other has been reported on the authority of Abu Ad-Dardaa (*radyAllaahu 'anhu*). Adh-Dhahabee declared the chains of both of these to be *saheeh*.

[24] The chain of this narration is *saheeh*. Ibraaheem here refers to Ibn Yazeed An-Nakha'ee. Although he never met 'Abdullaah, who is Ibn Mas'ood (*radyAllaahu 'anhu*), it is still authentically reported on him that he said: **"If I narrate a hadeeth to you on the authority of a man on the authority of 'Abdullaah, then that means that I heard it (from that person). And if I say, 'Abdullaah said…' (without mentioning the narrator), then it is from someone reporting on the authority of 'Abdullaah."**

[25] He is Abu Zur'ah Ibn 'Amr Ibn Jareer Ibn 'Abdillaah Al-Bajlee Al-Koofee. There is a difference of opinion concerning his name. He was a Taabi'ee (Second generation of Muslims), reliable and the compilers of the six collections rely on his narrations.

[26] Its chain of narration in *mawqoof* form (stopped at level of being the saying of a companion and not of the Prophet) upon 'Ubaid Ibn 'Umair is *saheeh*. Al-Bazaar and At-Tabaraanee have also reported it from the hadeeth

58. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'amash from ‘Amr Ibn Murrah from Abu Al-Bakhtiree that he said: A shaikh from the town of ‘Abas narrated to me, saying:

"I (once) accompanied Salmaan (on a journey) because I wanted to examine him, learn from him and serve him. So I began to not do any action except that it was the same as his. Then we stopped at Dijlah (Tigris River) and it extended wide and was overflowing with water, so we said: ‘Let us give drink to our riding animals.’ We gave them to drink and then I had a desire to drink myself, so I drank (from the river). When I lifted my head, he (Salmaan) said: ‘O brother of the tribe of ‘Abas! Go back and drink again.’ So I sat down and drank again even though I did not want to do so, yet I hated to disobey him. Then he said to me: ‘How much do you estimate to have deducted from it (the river)?’ So I said: ‘May Allaah have mercy on you! Is it possible that my drinking can deduct anything from it? He (*radyAllaahu ‘anhu*) then said: "Likewise with knowledge. You take it, yet you do not deduct anything from it. So stick to those aspects of knowledge that benefits you (most).’"

59. Abu Khaithama narrated to us, saying: Mu'awiyah Ibn 'Amr reported to us, saying: Zaa'idah reported to us from Al-A'amash from Muslim on the authority of Masrooq that he said:

"I accompanied the Companions of Allaah's Messenger and they were like the pool of water, which quenches the thirst of the traveler, and like the pool of water that quenches the thirst of two travelers, and the pool of water that quenches the thirst of ten people and the pool of water which if all the inhabitants of the world were to settle by it (to drink from it) it would produce enough (water) for all of them. And verily 'Abdullaah [Ibn Mas'ood] (*radyAllaahu ‘anhu*) was from among this pool of water." [27]

60. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'amash from Abu Waa'il that he said: 'Abdullaah [Ibn Mas'ood] (*radyAllaahu ‘anhu*) said:

"If the knowledge of 'Umar Ibn Al-Khattaab (*radyAllaahu ‘anhu*) were to be placed on one scale of a balance and the knowledge of all the inhabitants of the world (at that time) were to be placed on the other scale, the knowledge of 'Umar Ibn Al-Khattaab (*radyAllaahu ‘anhu*) would surely outweigh it." [28]

61. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'amash from Ibraaheem (An-Nakha'ee) that he said: 'Abdullaah [Ibn Mas'ood] (*radyAllaahu ‘anhu*) said:

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of Ibn Mas'ood in *marfoo'* form (raised to a saying of the Prophet), with a chain of narration in which there is no defect, according to Al-Mundhiree.
I say: Later, it became apparent to me that there is, in fact, a defect in it. Adh-Dhahabee has testified to it, as I have explained in *Al-Ahaadeeth Ad-Da'eefah* (no. 5032).

[27] The chain of narration is authentic. 'Abdullaah here refers to Ibn Mas'ood (*radyAllaahu ‘anhu*).

[28] Its chain of narration is *saheeh* (authentic), as well as the one that comes after it.

"Indeed, I truly believe that 'Umar (*radyAllaahu ‘anhu*) took nine-tenths (i.e. ninety percent) of the knowledge with him (when he died)."

62. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'amash from Mujaahid that he said concerning Allaah's statement: **"Obey Allaah and obey the Messenger and those who possess authority amongst you"** [Surah An-Nisaa: 59]:

“Meaning: Those who possess understanding and knowledge.”

63. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'amash that he said:

"I would hear hadeeth and mention them to Ibraaheem [An-Nakha’ee], so he would either narrate them to me (in their complete forms) or he would narrate additions to them."

64. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'amash from Mas'ood Ibn Maalik that he said:

“'Alee Ibn Al-Husayn said to me: ‘Is it possible that you can join me with Sa'eed Ibn Jubair?’ I said: ‘What is your need for him?’ He said: ‘I need to ask him about several matters. Indeed, the people praise us for what is not found within us.’"[29]

65. Abu Khaithama narrated to us, saying: Jareer reported to us from Laith[30] from Mujaahid that he said:

"'Umar forbade us from deducing by analogy."

66. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-A'amash from Al-Hasan[31] that he said:

"Indeed we used to have books which we would maintain in our memory."

67. Abu Khaithama narrated to us, saying: Jareer reported to us from Mansoor from Abu Ad-Duhaa on the authority of Masrooq that he said:

"We were once sitting with 'Abdullaah [Ibn Mas'ood] while he was reclining on a couch, when a man came to him saying: 'O Abu 'Abd-ur-Rahmaan! Verily, there is a reporter calling at the gates of Kindah who believes that the sign of the Smoke will come and grasp the breaths of the disbelievers (i.e. kill them), while it will give the believers something like a cold.' So 'Abdullaah (*radyAllaahu ‘anhu*) said while sitting up and in a state of anger: 'O people, fear Allaah! Whoever

[29] Its chain is *saheeh* and Mas'ood Ibn Maalik is Abu Razeen Al-Asadee, a Taabi'ee who was reliable and trustworthy.
[30] He is Ibn Abee Saleem and he is *da'eef* (weak) as has been stated previously.
[31] He is Al-Hasan Al-Basree, the righteous Taabi'ee.

amongst you knows something then let him speak concerning what he has knowledge of. And whoever does not know then let him say, **Allaah knows best**. For indeed it is the best form of knowledge for one of you to say, concerning things he has no knowledge of: **Allaah knows best**. Verily Allaah has said to His Prophet (*sallAllaahu 'alayhi wa sallam*): **'Say: I do not ask you for any reward for this (Qur'aan), nor am I from the pretenders.'** [Surat-un-Nisaa: 86]"

68. Abu Khaithama narrated to us, saying: Ishaaq Ibn Sulaimaan Ar-Raazee reported to us, saying: I heard Abu Ja'far mention from Rabee' Ibn Anas that he said:

"It is written in the First Scripture: 'The son of Aadam should teach free of charge, just as you were taught free of charge.'"

69. Abu Khaithama narrated to us, saying: Isma'eel Ibn Ibraaheem reported to us from Laith from Mujaahid that he said:

"The scholars have gone and there did not remain anyone except the speakers. And the *mujtahid*[32] amongst you (now) is like nothing but a clown amongst those who came before you."

70. Abu Khaithama narrated to us, saying: Al-Waleed Ibn Muslim reported to us, saying: I heard Al-Awzaa'ee say: I heard Bilaal Ibn Sa'ad say:

"Your scholar is ignorant. Your *zaahid* (one who abstains from the worldly life) is greedy. And your worshipper is one who falls short (of doing deeds)."

71. 'Abdullaah narrated to us, saying: Abu Khaithama reported to us, saying: 'Abd-ul-Hameed Ibn 'Abd-ir-Rahmaan Abu Yahyaa reported to us, saying: Al-A'amash reported to us from Ibraaheem from 'Alqamah that he said:

"Remind one another of the hadeeth, for indeed its existence depends on its being mentioned (i.e. reported)."

72. Abu Khaithama narrated to us, saying: Muhammad Ibn Fudayl reported to us, saying: Yazeed Ibn Abee Ziyaad reported to us from 'Abd-ur-Rahmaan Ibn Abee Laylaa that he said:

"Bringing life to the hadeeth lies in narrating and quoting them. So remind one another about them." Upon this, 'Abdullaah Ibn Shaddaad said: "May Allaah have mercy on you! How many hadeeth that I had loved (and were memorized) in my heart, have been caused to die (due to their not being repeated)?"

[32] **Translator's Note:** A *Mujtahid* is a scholar that has reached high levels of knowledge such that he is able to form opinions and issue *fataawaa* (rulings), without basing it on the scholars before him. They can determine rulings for issues that have no clear mention in the Qur'aan and the Sunnah, and Allaah knows best.

73. Abu Khaithama narrated to us, saying: Muhammad Ibn Fudayl reported to us from Al-A'amash from Isma'eel Ibn Rajaa that he said:

"We used to gather the children together (in one place) and narrate hadeeth to them."

74. Abu Khaithama narrated to us, saying: Muhammad Ibn Fudayl reported to us from 'Ataa from Abu Al-Bakhtiree that Hudhaifah [Ibn Al-Yamaan] (*radyAllaahu 'anhu*) that he said:

"My companions used to learn good, while I used to learn evil." It was said to him: "What made you do such a thing?" He said: "Indeed, the one who learns the place of evil, avoids it."

75. Abu Khaithama narrated to us, saying: 'Abd-ur-Rahmaan Ibn Mahdee reported to us, saying: Moosaa Ibn 'Ullay reported to us from his father that he said:

"Whenever a man would ask Zayd Ibn Thaabit (*radyAllaahu 'anhu*) concerning a matter, he would say: 'Is this for the sake of Allaah?' So if the person would say: 'Yes', then he would speak about it. And if not, then he would not speak." [33]

76. Abu Khaithama narrated to us, saying: 'Abd-ur-Rahmaan Ibn Mahdee reported to us from Sufyaan from 'Abd-ul-Malik Ibn Abjar from Ash-Sha'bee from Masrooq that he said:

"I asked 'Ubai Bin Ka'ab (*radyAllaahu 'anhu*) once regarding an issue. So he said: 'Did this ever occur before in the past?' I said: 'No.' So he said: 'Then we shall wait until it does occur. And when it does occur, we will exert ourselves (i.e. make *Ijtihaad*) to give you our view (on the issue).'" [34]

77. Abu Khaithama narrated to us, saying: 'Abd-ur-Rahmaan reported to us, saying: Maalik reported to us from Az-Zuhree from Sahl Ibn Sa'ad that he said:

"The Messenger of Allaah used to dislike being questioned on (*fiqh*) issues and he would denounce them." [35]

78. Abu Khaithama narrated to us, saying: 'Abd-ur-Rahmaan reported to us, saying: Sufyaan reported to us from Zubaid that he said:

"I never asked Ibraaheem (An-Nakha'ee) about anything, except that I saw signs of dislike in him."

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[33] Its chain of narration is *saheeh* according to the standards of Muslim.
[34] Its chain is *saheeh*, just like the one before it.
[35] Its chain of narration is *saheeh* according to the standards of the two Shaikhs (Al-Bukhaaree and Muslim). They have both transmitted it on the authority of (Imaam) Maalik and it is found in *Al-Muwatta* (2/56/34) within a hadeeth.

79. Abu Khaithama narrated to us, saying: Hushaim reported to us, saying: Hajaaj reported to us from 'Ataa and Ibn Abee Laylaa from 'Ataa that he said:

"We used to accompany Jaabir Ibn 'Abdillaah (*radyAllaahu 'anhu*) and he would narrate ahaadeeth to us. When we would depart from his company, we would remind ourselves of his hadeeth, and Abu Az-Zubair was the best at memorizing hadeeth from among us."

80. Abu Khaithama narrated to us, saying: Jareer reported to us from Qaaboos Ibn Abee Dhibyaan that he said:

"We prayed behind Abu Dhibyaan one day during the morning *Fajr* prayer. We were all young except for the *mu'adhdhin* who was an older man. So after making the *tasleem*, he drew near us and began asking the youth: 'Who are you?' 'Who are you?' When he finished asking them, he said: 'Indeed, there was no prophet sent except that he was a young man. And the knowledge was not given to anyone better than a young man.'"

81. Abu Khaithama narrated to us, saying: Sufyaan Ibn 'Uyainah reported to us from Zayd Ibn Aslam from 'Ataa Ibn Yasaar that he said:

"No thing is placed into another thing more beautiful than when gentleness is placed into knowledge."

82. Abu Khaithama narrated to us, saying: Jareer reported to us from Suhayl from his father on the authority of Abu Hurairah (*radyAllaahu 'anhu*) that he used to say:

"Draw closer O Tribe of Farrookh![36] For verily, if the knowledge were clinging from the sky, there would be someone amongst you who would surely grasp it."

83. Abu Khaithama narrated to us, saying: Jareer reported to us from Suhail that he said:

"When Abu Hurairah would look at Abu Saalih[37], he would say: 'It is not likely that this man is from the tribe of 'Abd Manaaf.'"

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[36] This refers to the non-Arabs. The chain of narration is according to the standards of Muslim. However, it is in *mawqoof* form. It has been reported in *marfoo'* form from three different paths on the authority of Abu Hurairah (*radyAllaahu 'anhu*) without mentioning the Tribe of Farrookh and with the wording: **"...a group of people from Persia would surely grasp it."** These reports have been transmitted by Abu Nu'aim in *Akhbaar Asbahaan* (1/5) but they all have defects in them. One of them is found in (the *Saheeh* of) Ibn Hibbaan (no. 2309). And what is authentic is what occurs with the wording: **"If *Eemaan* (Faith) were clinging from the sky, there would be some people from Persia who would surely grasp it."** Al-Bukhaaree and Muslim have reported this.

[37] His name is Dhakwaan As-Samaan Az-Ziyaat Al-Madanee. He was the guardian of Juwairiyah Bint Al-Ahmas Al-Ghatfaanee. And he was the father of Suhayl, the one mentioned in the previous chain of narrators. Abu Saalih died in the year 101H.

84. Abu Khaithama narrated to us, saying: Yahyaa Ibn Yamaan reported to us from Al-A'amash from Abu Saalih that he said:

"I did not used to wish for anything from this worldly life other than two white garments, with which I would sit in the company of Abu Hurairah."

85. Abu Khaithama narrated to us, saying: Jareer reported to us, saying: Qaaboos reported to us from his father on the authority of Ibn 'Abbaas that he said concerning Allaah's saying: **"O you who believe! Stand out firmly for justice, as witnesses to Allaah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allaah is Better Protector to both (than you). So follow not the lusts (of you hearts), lest you avoid justice. And if you distort your witness or refuse to give it, verily, Allaah is All-Aware of what you do."** [Surah An-Nisaa: 135] "

(It means) Two men (would) sit in front of the judge and so the judge's harshness and severity would be geared towards one of the two men apart from the other."

86. Abu Khaithama narrated to us, saying: Jareer reported to us from Qaaboos on the authority of Ibn 'Abbaas (*radyAllaahu ‘anhu*) that he said:

"When speaking to his Lord, Moosaa said: 'My Lord, which of Your slaves is the most beloved to You?' He said: 'The ones who remember Me the most.' He then asked: 'My Lord, which of Your slaves is the wisest?' He said: 'The one who judges himself in the same way he judges others.' He then said: 'My Lord, which of Your slaves is the richest?' He said: 'The one who is pleased with what I have given him.'"

87. Abu Khaithama narrated to us, saying: Ibn 'Uyainah reported to us from Ibraheem Ibn Maisira from Taawoos that he said:

"Ibn 'Abbaas (*radyAllaahu ‘anhu*) would be asked a question on something and then say (at times): 'Indeed, (the answer to) this is found in the first divine scriptures.'"

88. Abu Khaithama narrated to us, saying: Hafs Ibn Ghayyaath reported to us, saying: ‘Aasim narrated to us about Abu ‘Uthmaan that:

“I said to him: ‘Indeed, you narrate hadeeth to us. So sometimes you narrate them to us in the same manner and sometimes you omit some parts.’ So he said: ‘Stick to the first time of hearing.’”

89. Abu Khaithama narrated to us, saying: ‘Abdullaah Ibn Idrees reported to us, saying: Laith reported to us from ‘Adiyy Ibn ‘Adiyy from As-Sanaabahee from Mu’aadh [Ibn Jabal] (*radyAllaahu ‘anhu*) that he said:

“The Son of Aadam will not depart from standing (before Allaah) on the Day of Judgement until he is asked about four things: On his life and in what condition he left it. On his body and in what

things he put it through. On his wealth, from where did he earn it. And on his knowledge and what he did because of it." [38]

90. Abu Khaithama narrated to us, saying: Al-Fadl Ibn Dukain reported to us, saying: Sufyaan informed us from Yahyaa Ibn Sa'eed that he said: I heard Al-Qaasim Ibn Muhammad say:

"That a man spend his entire life in ignorance is better for him than to issue rulings (*fataawaa*) without knowledge."

91. Abu Khaithama narrated to us, saying: ‘Abdullaah Ibn Numair reported to us from Hushaim Ibn ‘Urwah from his father that he said:

"It used to be said: ‘The most withdrawn of people from a scholar are his family members.’”

92. Abu Khaithama narrated to us, saying: 'Abdullaah Ibn Numair reported to us from Al-A'amash that he said:

"Mujaahid said to me: 'If I were able to walk, I would surely come to (visit) you.'"

93. Abu Khaithama narrated to us, saying: Isma’eel reported to us from Ibn ‘Awn that he said:

“Muhammad (*sallAllaahu ‘alayhi wa sallam*) used to hate that the hadeeth be written down on the ground.” [39]

94. Abu Khaithama narrated to us, saying: ‘Ibaad Ibn Al-‘Awaam reported to us from Ash-Shaibaanee from Ash-Sha’bee that he said:

“Knowledge used to be acquired from six of the Companions of the Allaah’s Messenger. Thus, the knowledge of ‘Umar, ‘Abdullaah and Zayd would resemble that of one another. And they would acquire (knowledge) from one another. And the knowledge of ‘Alee, my father and Abu Moosaa Al-Ash’aree would resemble that of one another. And they would acquire (knowledge) from one another." So I (Ash-Shaybaanee) said to him: "Who was Al-Ash'aree to these individuals?" He said: "He was one of the scholars of Fiqh."

[38] The hadeeth here is *mawqoof* and in its chain is Laith Ibn Abee Saleem who is da'eef (weak). Others have reported it from 'Adiyy Ibn 'Adiyy in *marfoo'* form. Ibn 'Asaakir (10/28/2) reported it as well as Al-Khateeb Al-Baghdaadee in *Iqtidaa-ul-'Ilm* (no. 2). It has a supporting evidence (in a hadeeth reported) on the authority of Abu Burzah in *marfoo'* form. At-Tirmidhee reported this one and authenticated it. Ad-Daarimee also reported it as well as Abu Ya'laa in his *Musnad* (2/353) with an authentic chain of narration. Also, Al-Khateeb reported this in his book *Iqtidaa-ul-'Ilm* under (no. 1).

[39] The original source of this hadeeth is in *mawqoof* form and not *marfoo'*. Some people have mentioned it on the authority of Ka'ab Al-Ahbaar (*radyAllaahu ‘anhu*), saying that it is found in the Torah. And some liars and weak reporters have raised it to the level of being a saying of Abu Ad-Dardaa and Jaabir (*radyAllaahu ‘anhum*). See *Al-Laalee Al-Masnoo'ah* of As-Suyootee and *Silsilat-ul-Ahaadeeth Ad-Da'eefah* (no. 2750).

95. Abu Khaithama narrated to us, saying: Isma'eel Ibn Ibraaheem reported to us from Al-Juryaree from Abu Nadrah that he said:

"I said to Abu Sa'eed: 'Indeed, you narrate wonderful hadeeth to us and verily we fear that we may either add to it or reduce from it, so is it possible that you can write them out for us?' So he said: 'We will never write it out for you nor will we ever make it similar to a Qur'aan, but rather memorize them from us just as we have memorized them (from others).'"

96. Abu Khaithama narrated to us, saying: Sufyaan Ibn 'Uyainah reported to us from Az-Zuhree from Al-A'araj that he said: I heard Abu Hurairah (*radyAllaahu 'anhu*) say:

"Indeed, you claim that Abu Hurairah has memorized many ahaadeeth from Allaah's Messenger. I swear by Allaah, I used to be a poor man and I would serve Allaah's Messenger (*sallAllaahu 'alayhi wa sallam*) in order to fill my belly (with food). The Muhaajiroon would be involved with their business transactions in the market places[40] and the Ansaar would be preoccupied with directing their funds. So the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) said: **'Whosoever outspreads his garment, then he will never forget anything that he hears from me.'** So I spread my garment out until he finished (narrating) his hadeeth and I then gathered it up to myself. And I did not forget anything that I heard after that.'"

97. Abu Khaithama narrated to us, saying: 'Abd-ur-Rahmaan Ibn Mahdee reported to us from Hamaad Ibn Zayd on the authority of Ayyoob that he said:

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[40] Know that there is not found in this description of the Muhaajireen, and likewise this description of the Ansaar, any reviling or derogation of them, as many of the contemporary writers that slander Abu Hurairah (*radyAllaahu 'anhu*) without due right claim. This goes as well for those who interpret his sayings in a way contrary to what he intended. Indeed, doing an action in addition to seeking the *halaal* is from the Way of Allaah, as has been reported authentically in some *ahaadeeth*. And Abu Hurairah (*radyAllaahu 'anhu*) was aware of this, for he was one of the reporters. Thus, he made excuses for them in regard to that matter for (their lack) of memorizing hadeeth the way he was able to memorize. Al-Haakim (3/511-512) reported from Talha Ibn 'Ubaidillaah, one of the ten who were given the glad tidings of Paradise, and one of the Muhaajireen and first Muslims, that he (*radyAllaahu 'anhu*) said concerning the Muhaajireen and Abu Hurairah something similar to this hadeeth: **"By Allaah, I have no doubt that Abu Hurairah heard from the Messenger of Allaah, that which we did not hear and he learned that which we did not learn. Verily, we were rich people, in possession of houses and large families. We used to go and stay with the Prophet until the end of the day, then we used to go back. And Abu Hurairah was a poor person. He had no money nor family nor children. His hand was only where the Prophet's hand was. And he used to stay over wherever he resided. And we have no doubt that he learned what we didn't learn and that he heard what we didn't hear. And no one among us accuses him."** Al-Haakim authenticated it and Al-Haafidh mentioned a supporting evidence for it in *Fath-ul-Baaree* (1/191). Furthermore, the hadeeth has an authentic chain of narration, according to the standards of the two Shaikhs. Muslim transmitted it through the same path of narrators as the author (Abu Khaithama) and he and Al-Bukhaaree have both transmitted it through other paths on the authority of Sufyaan. And with this chain, Ahmad (2/240) also reported it. Furthermore, he (2/274), Al-Bukhaaree and others reported it through other paths of narration on the authority of Az-Zuhree. Muslim reported it from Az-Zuhree on the authority of Sa'eed Ibn Al-Musayyib and Abu Salamah Ibn 'Abd-ir-Rahmaan that Abu Hurairah (*radyAllaahu 'anhu*) said: **"Indeed, you…"**

“A man (once) said to Mutarrif: ‘Do you desire something better than the Qur’aan?’ So he said: ‘No, but we desire someone that is more knowledge of the Qur’aan than ourselves.’”

98. Abu Khaithama narrated to us, saying: 'Abd-ur-Rahmaan reported to us, saying: Abu Khalda reported to us, saying: I heard Abu 'Aliyya saying:

"Narrate hadeeth to the people to the extent that they are able to bear it." I said: "What does it mean that they are able to bear it?" He said: "So long as they are eager to hear it."

99. Abu Khaithama narrated to us, saying: ‘Abd-ur-Rahmaan reported to us from Shu’ba from Abu Ishaaq that he said: I heard Abu Al-Ahwas say: 'Abdullaah [Ibn Mas’ood] (*radyAllaahu ‘anhu*) used to say:

“Do not bore and fatigue the people (i.e. with too much knowledge)."

100. Abu Khaithama narrated to us, saying: ‘Abd-ur-Rahmaan reported to us, saying: Shareek[41] reported to us from Samaak on the authority of Jaabir Ibn Samurah (*radyAllaahu ‘anhu*) that he said:

"When we used to stop upon reaching the Prophet, each one of us would sit at the point where he stopped."

101. Abu Khaithama narrated to us, saying: ‘Abd-ur-Rahmaan reported to us from Salmaan Ibn Al-Mugheerah from Thaabit on the authority of ‘Amr Ibn Shu’ayb that he said:

“The Prophet used to hate that people walk behind him. But rather (he liked that they should walk) on his right side and on his left side.” [42]

102. Abu Khaithama narrated to us, saying: 'Abd-ur-Rahmaan Ibn Mahdee reported to us from Zaa'idah from 'Ataa Ibn As-Saa'ib that he said:

"Abu 'Abd-ir-Rahmaan used to hate to be asked questions while he was walking."

[41] He is Ibn 'Abdillaah Al-Qaadee. There is speculation concerning his memory, however Zuhair Ibn Mu'awiyah followed him and he is reliable. Due to this, At-Tirmidhee authenticated the hadeeth. It is reported in *Al-Ahaadeeth As-Saheehah* under no. 330.

[42] This is an authentic hadeeth. Its chain is in *mursal* form (meaning stopped at the level of being a saying of a Taabi'ee). However Al-Haakim (4/279-280) has reported it from the path of: "Umayyah Ibn Khallid from Sulaimaan Ibn Al-Mugheerah on the authority of Thaabit on 'Amr Ibn Shu'ayb on his father on the authority of 'Abdullaah Ibn 'Amr who reported it on the Messenger of Allaah. And he (Al-Haakim) authenticated it based on the standards of Muslim, and Adh-Dhahabee agreed. It is only this hadeeth that is *saheeh*.

103. Abu Khaithama narrated to us, saying: ‘Abd-ur-Rahmaan reported to us from 'Abdullaah Ibn Al-Mubaarak from Riyaah Ibn Zayd on the authority of a man on the authority of Ibn Munbih, that he said:

"Verily there is an excessiveness in (seeking) knowledge just like there is an excessiveness in (accumulating) wealth."

104. Abu Khaithama narrated to us, saying: Ma’in Ibn ‘Eesaa reported to us, saying: Mu’awiyah Ibn Saalih reported to us from Al-‘Alaa Ibn Al-Haarith from Mak-hool from Waa'ila that he said:

"If we narrate hadeeth to you based upon their meanings, then that is sufficient for you."

105. Abu Khaithama narrated to us, saying: Ma’in reported to us, saying: Mu’awiyah Ibn Saalih reported to us from Rabee' Ibn Yazeed on the authority of Abu Ad-Dardaa (*radyAllaahu ‘anhu*) that he said:

"When a hadeeth of the Messenger of Allaah (*sallAllaahu ‘alayhi wa sallam*) would be reported, one would say (to himself): 'O Allaah, if it is not (stated) this way, then at least make it resemble it.'"

106. Abu Khaithama narrated to us, saying: Ma’in reported to us, saying: Abu Uwais, the son of the uncle of Maalik Ibn Anas said: I heard Az-Zuhree say:

“If you can get the meaning (of the hadeeth) correctly, then there is no harm.” [43]

107. Ibn Juraij reported: 'Ataa informed me that he heard Abu Hurairah say while he was being asked questions by the people:

'If it were not for an *ayah* that was revealed in Surah Al-Baqarah, I would not have informed you of anything. If it were not that He said: **'Verily, those who conceal what We have sent down from the clear evidences and the guidance, after We have explained it clearly to the people in the Book, they are the ones cursed by Allaah and cursed by those who curse.'**[44]" [45]

108. Abu Khaithama narrated to us, saying: Ibn Fudayl reported to us from his father that he said:

“We used to sit together – myself, Ibn Shabrama, Al-Haarith, Al-‘Aklee, Al-Mugheerah and Al-Qa’qaa’ Ibn Yazeed – at night, reviewing with one another (the issues) of Fiqh. Sometimes we would not get up to leave until we heard the call for the Fajr prayer.”

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[43] **Translator’s Note:** This means that if you can convey the meaning of a hadeeth, as opposed to quoting it, then there is no harm, in that, and Allaah knows best.
[44] Surat-ul-Baqarah: 159
[45] I say: Its chain of narration is *saheeh* according to the standards of the two Shaikhs. Al-Bukhaaree (1/42) has transmitted it from the path of Al-A'araj on Abu Hurairah t.

109. Abu Khaithama narrated to us, saying: Jareer reported to us from 'Abdullaah Ibn Yazeed (As-Sahbaanee) from Kumail Ibn Ziyaad on the authority of 'Abdullaah [Ibn Mas'aad] that he said:

"Verily, you are in a time in which there are many scholars and few speakers. And verily after you, there will come a time in which there will be many speakers, while the scholars in it will be few." [46]

110. Abu Khaithama narrated to us, saying: 'Abd-us-Salaam Ibn Harb reported to us from Laith from Mujaahid that he said:

"There is no harm in staying up at night to discuss the issues of Fiqh."

111. Abu Khaithama narrated to us, saying: Jareer reported to us from Al-Hasan Ibn 'Amr and from Ibraaheem An-Nakha'ee that he said:

"Whosoever seeks any aspect of knowledge, desiring (the face of) Allaah by it, Allaah will give him what is sufficient for him."

112. Abu Khaithama narrated to us, saying: Jareer reported to us from Abu Yazeed Al-Muraadee that he said:

"When death approached 'Ubaidah,[47] he called for his books to be brought to him and then erased (what was in) them."

113. Abu Khaithama narrated to us, saying: Jareer reported to us from 'Abd-ul-Malik Ibn 'Umair from Ibn 'Abdillaah that he said: 'Abdullaah [Ibn Mas'ood] said:

"May Allaah have mercy on the who hears a hadeeth from us and then reports it just as he heard it, for perhaps the one who has the hadeeth narrated to him is more attentive than the one who hears (and narrates the hadeeth)." [48]

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[46] This narration in *mawqoof* form (saying of a companion only) has an authentic chain. Its narrators are all narrators of the category of the two *Saheeh* collections, except for 'Abdullaah Ibn Yazeed As-Sahbaanee. However, he is trustworthy and his biography occurs in *Al-Jarh wat-Ta'deel*.

[47] He is Ibn 'Amr As-Salmaanee. He was a Taabi'ee, reliable and trustworthy. The one who reports from him, Abu Zaid Al-Muraadee, is Nu'maan Ibn Qais. Ibn Abee Haatim wrote a biography for him (4/1/446) and reported his reliability from the sayings of Ibn Ma'een and others. Sufyaan Ath-Thawree reported this narration on his authority also and added to the end of it that he ('Ubaidah) said: **"Indeed I fear that a people will succeed after it (i.e. his books) and not give it its due place."** Ad-Daarimee (1/121) reported it as well as Al-Khateeb in *Taqyeed-ul-'Ilm* (pg. 61)

[48] I say: Its chain is *munqata'* (broken). This is because Ibn 'Abdillaah, who is Abu 'Ubaidah Ibn 'Abdillaah Ibn Mas'ood did not hear from his father. Therefore, it is cut short to being a saying of Ibn 'Abdillaah. And it is authentic on Ibn Mas'ood in *marfoo'* form (saying of the Prophet r). At-Tirmidhee reported it and authenticated it, as did Ibn Hibbaan in his *Saheeh*. And it has been mentioned from other Companions apart from him.

114. Abu Khaithama narrated to us, saying: Jareer reported to us from 'Abd-ul-Malik Ibn 'Umair from Rajaa Ibn Haiwah on the authority of Abu Ad-Dardaa (*radyAllaahu 'anhu*), that he said:

"Knowledge is achieved by studying and maturity is achieved by puberty. And whosoever strives after (learning) good, he will be given it and whosoever avoids evil, he will be protected from it." [49]

115. Abu Khaithama narrated to us, saying: Wakee' reported to us from Sufyaan from Abu Zia'raa from Abu Al-Ahwas on the authority of 'Abdullaah [Ibn Mas'ood] (*radyAllaahu 'anhu*) that he said:

"Indeed, no one is born a scholar. But rather, knowledge is only (attained) by studying."

116. Abu Khaithama narrated to us, saying: Jareer reported to us from Abu Sinaan from Sahl Al-Faraazee that he said: 'Abdullaah [Ibn Mas'ood] (*radyAllaahu 'anhu*) said:

"Aspire to be a scholar or a student of knowledge or a listener (of hadeeth). And do not be of the fourth category lest you be destroyed."

117. Abu Khaithama narrated to us, saying: Yahyaa Ibn Sa'eed reported to us from 'Uthmaan Ibn Ghayaath on the authority of Abu As-Saleel that he said:

"When one of the Companions of the Prophet (*sallAllaau 'alayhi wa sallam*) would narrate hadeeth to the people, they would gather around him in large numbers, such that he would have to climb upon a house and narrate hadeeth to them (from there)."

118. Abu Khaithama narrated to us from Yahyaa Ibn 'Umair that he said: I heard my father narrate from Abu Hurairah (*radyAllaahu 'anhu*) that he said:

"Knowledge will be uplifted, ignorance will spread and *Al-Haraj* will increase.' The people said: 'What is *Al-Haraj*?' He said: 'War." [50]

119. Abu Khaithama narrated to us, saying: Rauh Ibn 'Ubaad reported to us, saying: Ar-Rabee' reported to us from Al-Hasan that he said:

"The best types of knowledge are *war'* (piety) and *tafakkur* (reflection)."

120. Abu Khaithama narrated to us, saying: Muhammad Ibn 'Abdillaah Al-Ansaaree reported to us, saying: My father[51] narrated to me from Thumaamah Ibn 'Abdillaah that he said:

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[49] Its chain is *saheeh* in *mawqoof* form. It is also reported from the path of Isma'eel Ibn Mujaalid on 'Abd-ul-Malik Ibn 'Umair in *marfoo'* form (saying of the Prophet r). And it has a supporting witness from the path of Mu'awiyah t. I have spoken about it in *Al-Ahaadeeth As-Saheehah*.

[50] Its chain of narration is *saheeh* in *mawqoof* form. And it is authentic in *marfoo'* form from different paths on the authority of Abu Hurairah. Al-Bukhaaree, Muslim and others have transmitted it.

"Anas (*radyAllaahu 'anhumaa*) used to tell his son: **'O my son! Secure knowledge by writing.'**"

121. Abu Khaithama narrated to us, saying: Wakee' reported to us from Hishaam Ibn 'Urwah from his father from 'Abdullaah Ibn 'Amr (*radyAllaahu 'anhu*), that he said: The Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) said:

"Indeed Allaah will not take knowledge away abruptly by snatching it away from the people. But rather, he will take away the knowledge by causing the scholars to die, to the point that when not one scholar remains, the people will take hold of ignorant leaders. So they will be asked and they will issue rulings without any knowledge. Thus, they will be led astray and they will lead others astray." [52]

122. Abu Khaithama narrated to us, saying: Ya'qoob reported to us, saying: Ubay reported to us from Saalih that he said: Ibn Shihaab said, however 'Urwah narrated the hadeeth from Humraan that one day he said:

"Once when 'Uthmaan finished performing ablution, he said: 'I swear by Allaah that I will indeed narrate a hadeeth to you. And had it not been for an *ayah* in the Book of Allaah, I would not have narrated it to you. Indeed I heard the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) say: **'No person makes ablution and perfects it, and then performs the prayer, except that he will be forgiven for what is (accumulated of sins) between it (the ablution) and the prayer he performs.'** 'Urwah said that the *ayah* was: **'Verily, those who conceal what We have sent down from the clear evidences and the guidance, after We have explained it clearly to the people in the Book, they are the ones cursed by Allaah and cursed by those who curse.'** [Surah Al-Baqarah: 159]**"** [53]

123. Abu Khaithama narrated to us, saying: Hajaaj Ibn Muhammad reported to us from Shu'aba from Al-Haitham[54] on the authority of 'Aasim Ibn Damurah that:

"He ('Aasim) saw a group of people following after Sa'eed Ibn Jubair, so he forbade then from doing that and said to them: 'Indeed, this action of yours is a degradation to the one following and a *fitnah* (trial) for the one being followed.'"

[51] He is 'Abdullaah Ibn Al-Muthnaa Ibn 'Abdillaah Ibn Anas. He was honest yet made many mistakes. This hadeeth has been reported in *marfoo'* form as a saying of the Prophet, and it is not authentic. Later, I encountered many paths of narration for the hadeeth reported in *marfoo'* form, such that it directs towards the fact that it is *saheeh*. I have clarified this in *Al-Ahaadeeth As-Saheehah* (no. 2026).

[52] Its chain is *saheeh* according to the standards of the two Shaikhs and they have both reported it. One of the paths of narration reported by Muslim is the same one used by the author (Abu Khaithama) here.

[53] Its chain is *saheeh* according to the standards of the two Shaikhs and they have both transmitted it. Some of its paths of narration are found in *Saheeh Muslim* on the authority of the author (Abu Khaithama).

[54] He is Al-Haitham Ibn Habeeb, Abu Al-Haitham As-Sairafee. And he is reliable as are the rest of the narrators in this chain.

124. Abu Khaithama narrated to us, saying: Hajaaj Ibn Muhammad reported to us, saying: Yoonus reported to us from Abu Ishaaq[55] from Al-Aghr on the authority of Abu Hurairah (*radyAllaahu 'anhu*) that he said:

"Indeed Allaah and His angels send their blessings upon Abu Hurairah and his gathering of students."

125. Abu Khaithama narrated to us, saying: Isma'eel Ibn Ibraaheem reported to us from Habeeb Ibn Ash-Shaheed from Ibn Taawoos[56] on the authority of his father that he said: 'Umar (Ibn Al-Khattaab) said:

"Verily, we do not permit that we be asked concerning that which can never come to be, for indeed Allaah has explained to us all that will occur."

126. Abu Khaithama narrated to us, saying: 'Abd-ur-Rahmaan Ibn Mahdee reported to us from Mahdee Ibn Maimoon from Gheelaan that he said:

"I once said to Al-Hasan: 'If a man constantly narrates hadeeth without growing tired, will there occur in it (his narration) additions and deletions (to the *ahaadeeth*)?' So he said: 'Who can escape that?'" [57]

127. Abu Khaithama narrated to us, saying: Isma'eel Ibn 'Abd-il-Kareem reported to us, saying: 'Abd-us-Samad Ibn Ma'qal narrated to me, saying: I heard Wahb say:

"The foolish one will never be from the wise nor will the fornicators ever inherit the kingdoms of heaven."

128. Abu Khaithama narrated to us, saying: Isma'eel Ibn 'Abd-il-Kareem reported to us, saying: 'Abd-us-Samad Ibn Ma'qal narrated to me, saying: I heard Wahb say:

"'Ikrimah arrived at Al-Janad, [58] so Taawoos presented him with a handsome gift of sixty deenars. It was then said to him: 'What will this servant (of Allaah) do with sixty deenars.?' So he said: 'Did you not see that I purchased the knowledge of Ibn 'Abbaas (*radyAllaahu 'anhu*) for 'Abdullaah the son of Taawoos (i.e. his own son) for sixty deenars?'"

[55] His name is 'Amr Ibn 'Abdillaah As-Subai'ee. He is reliable, but used to commit *tadless* and mix (confuse) his narrations.

[56] His name is 'Abdullaah and he is reliable, from the narrators of the category of the two Shaikhs (Al-Bukhaaree and Muslim). This goes the same for the rest of the narrators of the chain. However there is a break in the chain. Taawoos on the authority of 'Umar is in *mursal* form.

[57] This means that there is no one who is able to narrate a hadeeth without there occurring an addition or a subtraction to it. So it is upon one to exert himself and to not fall short with regard to memory and precision. Hence, **"Allaah does not burden a soul with more than it can handle."** The chain of the narration is *saheeh*. And Gheelaan is Ibn Jareer Al-Ma'oolee.

[58] This is a well-known city in Yemen.

129. Abu Khaithama narrated to us, saying: 'Abd-ur-Rahmaan reported to us from Sufyaan from Naseer (Ibn Da'alooq) that he said:

"Whenever some people would approach Rabee' Ibn Khaitham (to ask him questions), he would say: 'I seek refuge in Allaah from your evil.'"

130. Abu Khaithama narrated to us, saying: Wakee' reported to us from Sufyaan from Abu Haseen from Abu 'Abd-ir-Rahmaan that he said:

"Once 'Alee passed by a man who was narrating hadeeth, so he said to him: 'Do you know that which abrogates from that which is abrogated?' The man said: 'No.' So he said: 'You are ruined and ruining others.'" [59]

131. Abu Khaithama narrated to us, saying: Qabeesa Ibn 'Aqbah reported to us, saying: Sufyaan Ibn Sa'eed reported to us from Abu Hiseen that he said:

"I went to Ibraaheem in order to ask him about an issue, so he said: 'Was there not between me and you someone else besides me, that you may have asked him instead?'"

132. Abu Khaithama narrated to us, saying: Yazeed Ibn Haaroon reported to us, saying: Al-Mas'oodee reported to us from Al-Qaasim Ibn 'Abd-ir-Rahmaan that he said: 'Abdullaah [Ibn Mas'ood] said:

"I truly believe that a man forgets some knowledge that he used to know due to some sin he committed."

133. Abu Khaithama narrated to us, saying: Muhammad Ibn 'Abdillaah Al-Ansaaree reported to us, saying: Muhammad Ibn 'Amr Ibn 'Alqamah reported to us, saying: Abu Salamah reported to us on the authority of Ibn 'Abbaas (*radyAllaahu 'anhu*) that he said:

"I found most of the knowledge of Allaah's Messenger (*sallAllaahu 'alayhi wa sallam*) with this small group of the Ansaar. I would take a siesta by the door of one of them and if I had wanted that he grant me permission to enter, he would have done so. However, I desired by doing that (remaining outside) to get his good pleasure." [60]

134. Abu Khaithama narrated to us, saying: Muhammad Ibn 'Abdillaah reported to us, saying: Ibn 'Awn reported to us, saying:

[59] Its chain is *saheeh* according to the standards of the two Shaikhs. Abu 'Abd-ir-Rahmaan is 'Abdullaah Ibn Habeeb As-Sulamee. He was a Taabi'ee, reciter of the Qur'aan, reliable and trustworthy. The name of Abu Hiseen is 'Uthmaan Ibn 'Aasim Al-Asadee. He was also reliable and trustworthy. He died in the year 127H.
[60] The chain of this narration is *jayyid* (good). And it shows the praiseworthy manners of Ibn 'Abbaas.

"Al-Qaasim Ibn Muhammad, Ibn Sireen and Rajaa Ibn Haiwah used to narrate hadeeth by stating their exact wordings, while Al-Hasan, Ibraaheem and Ash-Sha'bee used to narrate them by stating (only) their meanings."

135. Abu Khaithama narrated to us, saying: Muhammad Ibn 'Abdillaah reported to us, saying: Ibn 'Awn reported to us, saying:

"I entered in the presence of Ibraaheem. Then Hamaad [61] entered in his presence and began asking him questions while he had pages with him in which were recorded the first parts of (different) *ahaadeeth*. So he (Ibraaheem) said: 'What is that?' He (Hamaad) said: 'It is only *atraaf* (first few words of different *ahaadeeth*).' So he said: 'Did I not forbid you from doing this?'"

136. On the authority[62] of Jareer who reported from Mansoor from Ibraaheem (An-Nakha'ee) that he said:

"There is no harm in recording the first portions of the hadeeth (*atraaf*)."

137. Abu Khaithama narrated to us, saying: Mu'aadh reported to us, saying: 'Imraan reported to us from Abu Mujliz from Basheer Ibn Naheek that he said:

"I used to record hadeeth from Abu Hurairah. When I decided to organize them, I brought the records to him and asked him: 'Did I hear this from you?' And he would say: 'Yes.'"

138. Abu Khaithama narrated to us, saying: Mu'aadh reported to us, saying: Ash'ath reported to us from Al-Hasan that he said: The Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) said:

"It is from truthfulness that a man acquire knowledge, then act upon it, then teach it." Al-Ash'ath said: "Do you not see that he (*sallAllaahu 'alayhi wa sallam*) has begun with knowledge before action."

139. Abu Khaithama narrated to us, saying: Isma'eel Ibn Ibraaheem reported to us from Ayyoob that he said: I heard Al-Qaasim Ibn Muhammad say:

"Indeed (one day) you will ask me concerning that which I have no knowledge of. So I swear by Allaah that if I do have knowledge of it, I will not conceal it nor will I allow for it to be concealed (by others)."

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[61] He is Ibn Abee Sulaymaan Al-Koofee, the Faqeeh. The Ibraaheem that is mentioned here is Ibn Yazeed An-Nakha'ee. The name of Ibn 'Awn is 'Abdullaah, and he was a famous Faqeeh (Scholar of Fiqh). All of them are reliable.

[62] This is how it was written originally contrary to the format that has been used beforehand and afterwards. The author repeats the same hadeeth again under no. 161, which will come later. And what is meant by the word *atraaf*, and Allaah knows best, is the first portions of hadeeth (i.e. the first words of a hadeeth), which they used to write out and by which they would remember the *ahaadeeth*.

140. Abu Khaithama narrated to us, saying: Muhammad Ibn Mus'ab[63] reported to us, saying: Al-Awzaa'ee reported to us from Abu Katheer that he said: I heard Abu Hurairah (*radyAllaahu 'anhu*) say:

"Indeed Abu Hurairah does not conceal (knowledge) nor does he dictate (so that others write his words)."

141. Abu Khaithama narrated to us, saying: Jareer reported to us from Laith[64] from Mujaahid on the authority of Ibn 'Abbaas – I think he raised it to (the saying of) the Prophet – that he said:

"There are two types of greedy people, each of whose greed will not come to an end: One who is greedy with regard to seeking knowledge. His greed will not come to an end. And one who is greedy with regard to seeking after worldly matters. His greed will not come to an end."

142. Abu Khaithama narrated to us, saying: Jareer reported to us from Laith from 'Ataa that he said: Abu Hurairah (*radyAllaahu 'anhu*) said:

"Whosoever conceals knowledge of which benefit is derived from, he will be suppressed by a bridle made of Fire." [65]

143. Abu Khaithama narrated to us, saying: Jareer reported to us from Laith from Yahyaa that 'Alee (*radyAllaahu 'anhu*) said:

"Shall I not inform you of the true *faqeeh* (one with understanding of the Religion)? (He is) the one who doesn't cause the people to despair from the mercy of Allaah nor does he allow an individual to commit disobedience to Allaah nor does he leave off the Qur'aan, turning toward something other than it. Indeed, there is no good in any act of worship that has no knowledge in it. Nor is there any good in knowledge that does not have understanding to it. Nor is there any good in reciting the Qur'aan if there is no *tadabbur* (reflecting on its meaning) to go along with it."

144. Abu Khaithama narrated to us, saying: Jareer reported to us from Laith from Mujaahid on the authority of Ibn 'Umar (*radyAllaahu 'anhumaa*) that he said:

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[63] He is Al-Qarqisaanee, and he was honest yet committed many errors. In spite of this a group of people followed him (in narration) according to Ad-Daarimee (1/122), Al-Khateeb in *Taqyeed-ul-'Ilm* (pg. 42) and others. The chain of narration is *saheeh* when attributed to Abu Hurairah. And Abu Katheer is As-Suhaymee Al-Yamaanee Al-A'amaa.

[64] He is Ibn Abee Saleem and he is *da'eef* (weak) as has been stated several times previously. However, he is not alone in his narration of this hadeeth. Rather it has supporting evidences which Al-Haakim and Adh-Dhahabee have authenticated. We have discussed this hadeeth in detail in our commentary to it in *Mishkaat-ul-Masaabeeh* (no. 260). I will further add to it here, saying: Ad-Daarimee (1/96) reported this hadeeth from another path on the authority of Laith in *mawqoof* form.

[65] In *mawqoof* form (saying of a companion only), this narration is *da'eef*. It is authentic in *marfoo'* form from the path of 'Ataa on Abu Hurairah (*radyAllaahu 'anhu*). At-Tirmidhee, Ibn Hibbaan, Al-Haakim and Adh-Dhahabee have authenticated it. See (my book) *Tah-dheer-ul-Masaajid* (pg. 4)

"O people! Do not ask about concerning that which can never happen. For indeed 'Umar (*radyAllaahu 'anhu*) used to curse the one who would ask concerning things that could never happen."

145. Abu Khaithama narrated to us, saying: Hushaim reported to us from [Isma'eel Ibn] Saalim from Habeeb Ibn Abee Thaabit that he said:

"It is from the Sunnah that when a man narrated hadeeth to a people, they would all face him and not one (from among them) would give his attention to the other."

146. Abu Khaithama narrated to us, saying: Wakee' reported to us from Abu Keeraan[66] that he said: I heard Ash-Sha'bee say:

"If you hear anything, then write it down, even if you have to write it on a wall."

147. Abu Khaithama narrated to us, saying: Wakee' reported to us, saying: Ubay reported to us from 'Abdullaah Ibn Hanash that he said:

"I have indeed seen them (people) writing on their palms with stalk reeds in the presence of Al-Baraa' (*radyAllaahu 'anhu*)."

148. Abu Khaithama narrated to us, saying: Wakee' reported to us, saying: 'Ikrimah Ibn 'Amaar reported from Yahyaa Ibn Abee Katheer on the authority of Ibn 'Abbaas (*radyAllaahu 'anhu*) that he said:

"Take hold of knowledge by writing and taking notes. Who will buy knowledge from me for a *dirham*?"

149. Abu Khaithama narrated to us, saying: Wakee' reported to us, saying: Al-Mundhir Ibn Tha'alaba narrated to me from 'Ilbaa[67] that he said: 'Alee (*radyAllaahu 'anhu*) said:

"Who will buy knowledge from me for a *dirham*?" Abu Khaithama said: "He means by this: "Buy a piece of paper so that knowledge can be written down on it."

150. Abu Khaithama narrated to us, saying: Wakee' reported to us from Ibn 'Awn on the authority of Muhammad (Ibn Sireen) that he said:

[66] His name is Al-Hasan Ibn 'Uqbah Al-Muraadee. Ibn Ma'een declared him to be reliable and Abu Haatim said of him: "He was a shaikh, his hadeeth were written down." The chain of narration linked to Ash-Sha'bee is *saheeh*.
[67] He ('Ilbaa) is Ibn Ahmar Al-Yushkaree Al-Basree and he was a Taabi'ee of trustworthy and reliable status. Likewise, the rest of the narrators of the chain are all reliable. So it is *saheeh*, if 'Ilbaa heard it from 'Alee, because there is no report mentioned from him on his authority.

"I asked 'Ubaidah: 'Shall I write all that I hear?' He said: 'No.' I said: 'If I find writings (notes), shall I read it?' He said: 'No.'"

151. Abu Khaithama narrated to us, saying: Wakee' reported to us from Shareek that he said:

"I heard a shaikh (and then I described him, so they said that he was Abu Damurah)[68] say: 'I saw Hamaad writing in the presence of Ibraaheem who was wearing a garment from Anbijaan and saying: 'By Allaah, we do not desire the worldly life by this (garment).'"

152. Abu Khaithama narrated to us, saying: Wakee' reported to us, saying: Al-Hakam Ibn 'Atiyyah reported to us, saying: (Muhammad) Ibn Sireen said:

"They used to hold the opinion that the Children of Israa'eel were only misguided because of the writings that were passed down to them."

153. Abu Khaithama narrated to us, saying: Wakee' reported to us from Talha Ibn Yahyaa on the authority of Abu Burdah that he said:

"I wrote a book on the authority of my father from what he disclosed to me (i.e. he compiled a book from hadeeth reported to him by his father). So he called for a wash basin, placed my books in it and washed them (i.e. erased what was in them)."

154. Abu Khaithama narrated to us, saying: Wakee' reported to us from 'Imraan Ibn Hudair[69] from Abu Mujliz on the authority of Basheer Ibn Naheek that he said:

"I recorded a collection (of hadeeth) from Abu Hurairah. Then when I desired to part from him, I said 'O Abu Hurairah! I recorded a book (of hadeeth) from you, so shall I narrate them on your authority.' He said: 'Yes, narrate on my authority.'"

155. Abu Khaithama narrated to us, saying: Jareer reported to us from Mugheerah from Ibraaheem that he said: 'Abdullaah (Ibn Mas'ood) said:

"Indeed, you will never cease to be upon good so long as the knowledge remains with the elders. For when the knowledge is with the youth, the one who is older in age while reject learning from the youth out of pride."

156. Abu Khaithama narrated to us, saying: Al-Fadl Ibn Dukeen reported to us, saying: Al-A'amash reported to us from Ibraaheem on the authority of 'Alqamah that he said:

[68] I do not know who this Abu Damurah is. As for Hamaad, then he is Ibn Abee Salmaan, the Faqeeh. And Ibraaheem here refers to Ibn Yazeed An-Nakha'ee.
[69] He is reliable, as are the rest of the narrators of the chain. Thus it is *saheeh*.

"Whatever I heard as a youth, it is as if I am looking at it written on a piece or a sheet of paper (right now)."

157. Abu Khaithama narrated to us, saying: 'Abd-ur-Rahmaan Ibn Mahdee reported to us from 'Abd-ul-'Azeez Ibn Abee Rawwaad on the authority of 'Abdullaah Ibn 'Ubaid[70] that he said:

"Knowledge is the goal of the believer. Every time he attains some aspect from it, he embraces and takes hold of it, and (then) seeks after another goal."

158. Abu Khaithama narrated to us, saying: Jareer reported to us from Mansoor from Ibraaheem (An-Nakha'ee) that he said:

"They (the *Salaf*) used to hate that people would walk behind them."

159. Abu Khaithama narrated to us, saying: Jareer reported to us from Mansoor from Ibraaheem (An-Nakha'ee) that he said:

"They (the Sahaabah) would gather together and remind one another of knowledge and goodness. Then they would depart and separate from one another. And they would not ask forgiveness for one another (upon departing) nor would they say: 'O such and such person, make *du'aa* (supplication) for me.'" [71]

160. Abu Khaithama narrated to us, saying: 'Abd-ur-Rahmaan reported to us from Sufyaan from Mansoor from Ibraaheem (An-Nakha'ee) that he said:

"They (the Sahaabah) would hate the recording (of hadeeth) [as opposed to memorizing]."

161. Abu Khaithama narrated to us, saying: Jareer reported to us from Mansoor on the authority of Ibraaheem that he said:

"There is no harm in recording the first portions of the hadeeth (*atraaf*)."

162. Abu Khaithama narrated to us, saying: Al-Hasan Ibn Moosaa reported to us, saying: Ibn Lahee'ah reported to us, saying: Darraaj reported to us from Ibn Hajeerah on the authority of Abu Hurairah (*radyAllaahu 'anhu*) that he said: I heard the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) say:

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[70] He is Abu Haashim Al-Makkee, a Taabi'ee that is reliable. The chain of narration linked to him is *saheeh*.

[71] Ibraaheem, and he is (ibn Yazeed) An-Nakha'ee, may Allaah have mercy on him, means by this that it was not from the actions of the Sahaabah to supplicate for one another after the end of a class or a study session. Therefore, this is an innovation. Another thing similar to it is when the teacher (shaikh) walks ahead of his students and they walk behind him. This is because this action is from that which leads to *fitnah* and amazement with oneself, as is indicated in the narration mentioned before this one. And both of them (i.e. this narration and the one before it) have authentic chains of narration on the authority of Ibraaheem.

"The example of one who has acquired knowledge and does not speak about it, is like the example of a man whom Allaah has given wealth, yet he does not spend from it." [72]

163. Abu Khaithama narrated to us, saying: Jareer reported to us from Mugheerah from Ibraaheem on the authority of 'Alqamah, that he said:

"Search for the mentioning of the hadeeth before it disappears."

***This completes the *ahaadeeth* of Abu Khaithama, all praise be to Allaah.**

164. Abu Hafs Ibraaheem Al-Kitaanee Al-Muqree[73] narrated to you, saying: 'Abdullaah Ibn Muhammad Ibn 'Abd-il-'Azeez Al-Baghawee reported to us, saying: Muhammad Khalf Ibn Hushaim Al-Bazaar reported to us from Mansoor Ibn Abee Mazaahim and Muhammad Ibn Sulaimaan Al-Asadee that they said: Maalik Ibn Anas reported to us from Az-Zuhree on the authority of Anas (*radyAllaahu 'anhumaa*) that he said:

"The Prophet (*sallAllaahu 'alayhi wa sallam*) entered Makkah while wearing a helmet on his head. When he took it off, it was said to him: 'It is Ibn Khatal[74] and he is hanging from one of the curtains of the Ka'bah.' So he (*sallAllaahu 'alayhi wa sallam*) said: **'Kill him.'**" [75]

165. 'Abdullaah [Al-Baghawee] narrated to us, saying: Abu Nasr At-Tamaar[76] reported to us, saying: Hamaad Ibn Salamah reported to us from Qataadah on the authority of Anas (*radyAllaahu 'anhu*) that he said: **"The Messenger of Allaah** (*sallAllaahu 'alayhi wa sallam*) **used to say: 'O Allaah, indeed I seek refuge in you from a knowledge that does not benefit, a deed that is not risen (to You; i.e. not accepted), a heart that does not fear and a statement (supplication) that is not heard.'"**

[72] This is a *hasan* hadeeth. Even though Ibn Lahee'ah and Darraaj are both weak, it has another path on the authority of Abu Hurairah as well as a supporting evidence on the authority of Ibn 'Umar in *marfoo'* form. And it is mentioned through another path on the authority of Salmaan in *mawqoof* form, as has been stated previously by the author under number 12.
[73] **Translator's Note:** He is one of the narrator's in the chain of narration of the book.
[74] **Translator's Note:** He was a man who had accepted Islaam, but who later apostated. When he was given the task of collecting Zakaat with another Companion from the Ansaar, he killed him during the journey, apostated, and seeked shelter in Makkah.
[75] This hadeeth has an authentic chain of narration, and it is found in *Al-Muwatta*, and on his (Maalik's) authority in the *Saheehs*.
[76] He is 'Abd-ul-Malik Ibn 'Abd-il-'Azeez Al-Qushairee An-Nasaa'ee. He is reliable and from the narrators of Muslim. This goes the same for the rest of the narrators of this chain, thus it is authentic according to his (Muslim's) standards. It has been transmitted by Ahmad (3/192 & 225) through other paths on the authority of Hamaad. And it is also in (3/283) and in An-Nasaa'ee (2/316) from the path of Hafs on Anas. It is also found in *Saheeh Muslim* (8/72) from the hadeeth of Zayd Ibn Arqam.

166. 'Abdullaah [Al-Baghawee] narrated to us, saying: 'Abd-ul-A'alaa Ibn Hamaad An-Nursee reported to us, saying: Hamaad Ibn Salamah reported to us from Abu 'Aasim Ibn Bahdala from Abu Saalih on the authority of 'Aa'ishah (*radyAllaahu 'anhaa*) that she said:

"The Prophet (*sallAllaahu 'alayhi wa sallam*) **used to go out to observe the Fajr prayer, while his head (i.e. hair) would still be dripping from (having bathed due to) sexual intercourse, and not a wet dream. Then he** (*sallAllaahu 'alayhi wa sallam*) **would observe the fast"** [77]

167. 'Abdullaah [Al-Baghawee] narrated to us, saying: Suraij Ibn Yoonus reported to us, saying: Hushaim reported to us, saying: Humayd reported to us from Anas [Ibn Maalik] (*radyAllaahu 'anhumaa*) that he said:

The Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"None of you should hope for death, for indeed each of you does not increase every day, except in good."** [78]

168. 'Abdullaah [Al-Baghawee] narrated to us, saying: Abu 'Imraan Al-Warakaanee[79] reported to us, saying: Sa'eed Ibn Maisira Al-Bakree reported to us from Anas Ibn Maalik (*radyAllaahu 'anhu*) that he said:

"When the Prophet (*sallAllaahu 'alayhi wa sallam*) **observed the funeral prayer (*janaazah*), he would say the *takbeer* (*Allaahu Akbar*) four times."**

****This completes the *ahaadeeth*, all praise be to Allaah. And may the peace and blessings be upon His Prophet Muhammad** (*sallAllaahu 'alayhi wa sallam*) **and his entire family.**

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[77] Its chain of narration is *hasan* and the hadeeth is authentic. The two Shaikhs (Al-Bukhaaree and Muslim) have transmitted it through another path on the authority of 'Aa'ishah, may Allaah be pleased with her.

[78] Its chain of narration is *saheeh* according to the standards of the two Shaikhs. And they have both transmitted it through other paths of narration on the authority of Anas without the mention of his (*sallAllaahu 'alayhi wa sallam*) saying: **"…for indeed each of you…".** There is a supporting evidence for this addition (to the hadeeth) in the hadeeth of Abu Hurairah (*radyAllaahu 'anhu*) in *marfoo'* form which is found in *Saheeh Muslim* (7/65) and Ahmad.

[79] His name is Muhammad Ibn Ja'far Ibn Ziyaad and he is reliable. However, his shaikh, Sa'eed Ibn Maisira, is accused (of weakness). Regardless the hadeeth is *saheeh*. The two Shaikhs (Al-Bukhaaree and Muslim) as well as others have transmitted it from the hadeeth of Abu Hurairah (*radyAllaahu 'anhu*), with different wordings and additions to it. I have gathered and checked all of them in my book *Ahkaam-ul-Janaa'iz wa Bid'ihaa* and it has been published by *Al-Maktab-ul-Islaamee*.